

BLAZON

of the

Episcopal Arms

of

His Excellency the Most Reverend

ROBERT ERIC PAUL GUGLIELMONE

Residential Bishop of Charleston

Per chevron Azure and Gules

In chief a mullet radiating over all Argent and
In base on water barry of four crested Argent and Azure
an ancient ship Argent, its sail charged with a
representation of the Spiritus Gladius Proper

The whole impaled with the arms of
the Roman Catholic Diocese of Charleston

and for a motto

« WALK HUMBLY WITH YOUR GOD »

THE MOST REVEREND
ROBERT ERIC PAUL GUGLIELMONE

BLAZON

SYMBOLISM AND HISTORIES

The Armorial Achievement of the Most Reverend Robert E. Guglielmono, thirteenth Residential Bishop of Charleston in South Carolina, is divided in half vertically in a formula known in heraldry as *impalement*. In the United States residential bishops customarily ‘marry’ their personal arms with those of the diocese that they have been appointed to govern. This was so for many centuries throughout the Church but late in the 19th century most residential bishops began to opt not to do so, with the exception of those in the United States. Although this method is most historic it is no longer mandatory, although nearly all American residential bishops continue so to do. Naturally, titular bishops do not have the heraldic right to this privilege. When a residential bishop incorporates the *impalement of arms*, the formal diocesan arms appear on the left half of the shield (as one views it) while the bishop’s personal arms appears on the right.

ARMS OF CHARLESTON

The arms of the Diocese of Charleston were created when the See was first erected in 1820. The arms are worked in red and gold forming a rich presentation. Upon the chief, the place of honor that crosses the top of the diocesan shield is found a golden lion *passant guardant* harkening to the English lion which links the Carolinas to the United Kingdom from which it was founded. The base of the diocesan shield is red, charged with a bend in *argent*, which is technically the metal silver but which is always depicted as white. Upon this bend on the diocesan shield are found three crosses in black. These were originally rendered in a form known as the *Cross Moline*.

The See of Charleston, known canonically as *Carolopolitanus*, was erected on 11 July 1820, from territory taken from the Primatial See of the United States of America, the Metropolitan-Archdiocese of Baltimore. As such it is proper to say that Charleston is the daughter diocese of Baltimore and one of the older dioceses in the United States. Today there are a total of approximately ninety-eight priests, diocesan and religious, and approximately seventy-six permanent deacons of this historic ecclesial community of nearly one hundred and sixty souls that will welcome Robert E. Guglielmone as thirteenth residential bishop when he enters Charleston as incoming bishop on 25 March 2009. Although only approximately five percent of the local population is now Roman Catholic, the Church's presence in this region has been continuous since the eighteenth century.

On 11 July 1820 Pope Pius VII (*known affectionately in Italian as Papa Pio Septimus*) formally erected a new diocese with the diocesan seat at Charleston, forming a new jurisdiction from territory taken from the metropolitan see of the Baltimore. The new diocese comprised the entire civil territory of the State of South Carolina, comprising seven counties: Richland, Greenville, York, Horry, Lexington, Spartanburg and Charleston where the Catholic jurisdiction resides. The first

Residential Bishop was John England. He reigned from 1820 to 1842. Between the first bishop and Bishop Guglielmone, who shall be consecrated on 25 March, eleven other bishops have served the Church of Charleston.

Robert E. Guglielmone, a priest of Rockville Centre in New York, comes to the Office of Bishop, and to the post of thirteenth Residential Bishop of Charleston, after thirty years as a priest. At the moment of his consecration as the thirteenth bishop, Robert E. Guglielmone will be sixty-three years old.

ARMS OF BISHOP GUGLIELMONE

The design of the armorial achievement of the Most Reverend Robert E. Guglielmone incorporates honor to his parents and ancestral heritage, to the Blessed Virgin under her title of Sorrowful Mother, to Saint Paul (in tribute to his confirmational patron saint and also in homage to becoming a bishop in the ecclesial year dedicated to this holy Apostle to the Gentiles), a homage to the feast of the Holy Annunciation of the Lord on which day he will be consecrated to the Office of Bishop, and in historic remembrance of the role the waters of several seas has played in his family heritage and in his own life. With these particular elements, Robert E. Guglielmone's coat of arms shall therefore be described in the following manner:

The shield is divided vertically. To the left, as one views the arms, will appear the diocesan arms of Charleston, as is the custom with residential bishops in the USA. As has been said above, the Charleston arms were first established in 1820. The half to the right, as one views the design, will be the personal coat of arms of the new bishop. Together they are known formally known as the heraldic achievement of the

Thirteenth Residential Bishop of Charleston in South Carolina. This personal heraldic space of Bishop Guglielmone is described in the following manner:

In heraldic design the space encompassing the top of the shield, known properly as the *chief*, is the place of honor. This is even more so in ecclesial heraldry. In the Guglielmone design, this field is worked in deep heraldic blue which symbolizes both the motherhood of the Blessed Virgin Mary and also the discipline of philosophy and as such specifically represents the teaching authority of the Office of Bishop. The chief in Bishop Guglielmone's design encompasses both the entire top of the shield and also the space, both left and right, that dips further down into the body of the shield. This is so because the division of lines employed, known properly as a *per chevron* division, reaches into the chief at center point but leaves open the sides of the shield. Upon this deep blue field appears a single star, known properly in heraldry as a *mullet* from which emanates a multitude of rays representing the graces that began with the incarnation and birth of the Child Jesus. Therefore this star represents the Annunciation of Our Lord, the day on which Robert Guglielmone becomes a bishop of the Church. Church heraldry provides for the use of the eradiated star upon a deep blue field to represent the moment in history when the Blessed Virgin accepted God's divine will.

The star herein represents the Star of Bethlehem believed to have first appeared on the evening of the Annunciation, at the exact moment of Mary's fiat. The graces radiate out of the star across the shield, filling it throughout, as do the graces of Mary's Holy Child then and now and throughout the ages. The star and its rays are silver, the color (metal) symbolic of purity, honesty, and humility thus representing the Child Jesus, the Messiah of the world.

The lower field of the bishop's personal arms will be worked in heraldic red. This hue also represents the Sacred Heart of Jesus and His Most Precious Blood in the Blessed Sacrament. At the base of this field appear turbulent waves which are

intended to represent numerous seas of the world, specifically the waters of the Mediterranean shores where the Guglielmone family once lived in Italy, the North Atlantic that nearly encircles the See of Rockville Center where the bishop has lived and served his entire life up to the moment of his nomination to Charleston, the warmer seas of the Atlantic Gulf Stream that forms the eastern border of his new diocese, and the waters of the historic harbor at Charleston, the seat of his diocese. Heraldic law requires that rough or multiple seas be represented as crested at the top so as to suggest either angry, churning or multiple oceans. The seas are represented in alternating blue and silver as is proper under the heraldic law.

Upon these seas rests an ancient ship or bark. This bark represents the Church generally so but more specifically the Church of Charleston. An ancient style ship, one common in the Roman Empire in the early first century, was selected to further bring homage to Saint Paul who would have sailed in this rough boat throughout the Mediterranean basin, especially to and from Rome. This is the year of Saint Paul, proclaimed by our Holy Father, Benedict XVI, gloriously reigning, to encompass the days between 29 June 2008 and 28 June 2009. Being named a bishop within this period, Robert Guglielmone desired to honor this saint in a particular way. Secondly, Robert Guglielmone selected as his confirmation name, Paul, in honor of the Apostle to the Gentiles and so specific homage was requested for the design.

In addition to the bark representing the Church, Bishop Guglielmone's coat of arms includes the ancient symbol known as the *Spiritus Gladius*. This emblem is exclusively reserved to honor Saint Paul. The term translates to the *Sword of the Word of the Spirit of God* and likewise could be called the Word inspired by the Holy Spirit. The emblem comprises an upright sword totally surrounded by flames.

The sword is the most common emblem for this saint of the early church but normally it is depicted as silver with the point of the sword displayed downward. As

such, this represents his mode of death, martyrdom by beheading, at the hands of the Romans. In contrast, the *Spiritus Gladius* is depicted as red representing the intensity of the Word of God as it is spread by the hand of the Holy Spirit. The sword is always depicted with the point upwards as the Word emanates forth and the flames are always depicted as normal, or proper, so as to represent the Holy Spirit of God.

It was this emblem doubly honoring the Holy Spirit and St. Paul rather than the simple instrument of his martyrdom that was selected to represent the Apostle in this ecclesial year dedicated to his memory. The emblem of the *Spiritus Gladius* appears on the open white sail of the bark within the shield. Created for the first time by James-Charles Noonan, Jr, the heraldic designer, this emblem appears for the first time in the Bishop Guglielmone coat of arms.

A final symbolism within the shield was made by the choice of the *per chevron* division within the bishop's portion of the design. This inverted V form is an ancient method of division in heraldry. In the Guglielmone arms, it was also selected to honor the city of Charleston where texts infer that the harbor there takes a triangular form. This inverted division was intended to honor this historic port in a purely symbolic manner.

THE EXTERNALS

Thus comprises the description of the elements within the heraldic shield of Bishop Robert E. Guglielmone. However, there are external elements to every ecclesial coat of arms design that must also be explained as well. Surmounting the episcopal shield is the pilgrim's hat, the heraldic emblem for all prelates and priests of the Latin Rite of the Roman Catholic Church for more than one thousand years. For the rank of

bishop, both residential and titular, the pilgrim's hat is always worked in deep green, the true color of the Office of Bishop. A scarlet silk lining has been the norm for all clerics in the Catholic Church since the Renaissance. For the rank and office of bishop there are six tassels suspended on either side of the hat in a pyramidal style. The hat is properly known in the Church as the *galero* and the tassels take the name *fiocchi*. These, too, are worked in green for the rank of bishop.

Behind Bishop Guglielmone's coat of arms is found the episcopal cross. For the bishops, this cross has only one transverse arm. The cross may be jeweled or depicted as plain and most resembles the processional cross commonly used in liturgies. When Bishop Guglielmone discussed his new armorial design, he requested a symbolic reference to Italy and his Italian heritage.

As a consequence, the cross is worked entirely in gold. At the terminus of each of the three arms is found a rendering of the leaves of the cyclamen flower, one of the national flowers of Italy. Coincidentally ecclesial heraldry reserves the cyclamen flower as one of the emblems of the Blessed Virgin because of the blood red seed pod at the center of each of these flowers. The red represents the Virgin Mary under the ecclesial title of Sorrowful Mother and so within the Episcopal Cross in the Guglielmone design above and behind his coat of arms we find homage to the Mother of God (as the red seeds call to mind Her bleeding and sorrowful heart). At the center of the Cross is found a deep red ruby which calls to mind the actual seed pods of the cyclamen of Italy and this particular symbolism of the Mother of God.

Overall, Bishop Guglielmone's episcopal coat of arms has remained faithful to the style of Church heraldry originally developed in the Middle Ages. It is this ancient style that the Church continues to demand in the seals of office of each diocesan bishop, and of the co-adjutore and the titular bishops as well, whose seals traditionally derive from the design of their personal coat of arms.



MOTTO

In heraldry, a motto has been both a personal philosophy of life as well as a family dictum, and sometimes even a cry for battle. But in Church heraldry, a prelate's personal motto has always been intended to represent his personal spirituality and theologically based philosophy of life and is most frequently grounded in Sacred Scripture or in a prominent prayer or litany.

Bishop Guglielmone selected for his motto the English words “*Walk Humbly With Your God*” – the words by which Robert E. Guglielmone has chosen to undertake his new apostolate as Residential Bishop of Charleston in the fullness of Holy Orders.

This motto, or device, shall be Bishop Guglielmone's theological inspiration henceforth. An ecclesiastical motto is always depicted below the shield and is most commonly (and properly) found inscribed upon a satin ribbon known in heraldry as the *banderole*.



THE APOSTOLIC SUCCESSION OF
ROBERT ERIC PAUL GUGLIELMONE

All bishops of the Catholic Church enjoy a direct line of succession to one or more of the Twelve Apostles, as from the very foundation of the Church only a bishop possessed the power to consecrate, or ordain, another. And so, every bishop that the Church has ever nominated, from the foundation of the Church on the First Holy Thursday through today, forms part of an unbroken line of episcopal sacramental continuity.

Pope Benedict XVI wrote of this bond to the early Christian fathers from the Vatican in May 2006 saying: *"In this way the succession of the episcopal function is ... a guarantee of the endurance of apostolic tradition. The link between the college of bishops and the original community of the Apostles may be seen, above all, as a form of historical continuity. ... However, continuity may also be considered in a spiritual sense, because apostolic succession in the ministry is a privileged place for the action and transmission of the Holy Spirit."*

Robert Guglielmone's episcopal lineage can be accurately verified to the mid-sixteenth century. Although we know that all bishops of the Church can assure their unbroken episcopal genealogy back to the Apostolic College, it is rare that specific written records still survive beyond the late fifteenth or early sixteenth centuries. Nevertheless, we know beyond any doubt whatsoever that every bishop consecrated in the fullness of Holy Orders throughout the history of the Catholic Church maintains an unbroken line back to the Apostolic College, as both Church law and liturgical custom required nothing less.

Although modern bishops are today routinely consecrated in the local cathedrals throughout the world, before the early nineteenth century, nearly all episcopal consecrations took place in Rome and therefore, all roots to every new bishop's succession lineage eventually returns to the heart of the Church at Rome.

When he is consecrated a bishop on 25 March 2009, on the Feast of the Annunciation of the Lord, Bishop Guglielmone will be able to claim some of the most illustrious Churchmen in the history of the modern Church as his spiritual fathers, as predecessors in the Apostolic Succession are properly known.

This imposing lineage, which includes four historic popes, begins when Bishop Guglielmone will be consecrated (or ordained to the episcopal dignity) at the hands of Archbishop Wilton Gregory, Metropolitan Archbishop of Atlanta in the cathedral of Saint John the Baptist in Charleston. Archbishop Gregory was born in Chicago in the state of Illinois in 1947 and was ordained a priest of Chicago on 9 May 1973. Within ten short years, in 1983, Pope John Paul II, Servant of God, elevated Father Gregory to the episcopal dignity as auxiliary bishop of his home diocese under the titular title of bishop of Oliva. Bishop Gregory served Cardinal-Archbishop Bernardin in this post until Pope John Paul II named him the residential bishop of Belleville in 1993. He succeeded James P. Keleher as residential bishop of Belleville but in time, on 9 December 2004, he was subsequently named the Metropolitan Archbishop of Atlanta, as her seventh Ordinary.

From this consecration of Bishop Guglielmone by Archbishop Gregory, in reverse order, we can now establish Bishop Guglielmone's personal line in the Apostolic Succession of the Holy Roman Church.

Archbishop Gregory was himself consecrated a bishop in 1983 at the hands of Joseph Cardinal Bernardin, Metropolitan Archbishop of Chicago. Cardinal Bernardin

was born in South Carolina in 1928, was ordained a priest for Charleston and served there for fourteen years at which time he was named auxiliary bishop for Atlanta in the title of titular bishop of Lugura. He was thirty-seven at the time that Pope Paul VI elevated him to the episcopal dignity. Bernardin served in Atlanta for seven years when he was appointed Archbishop of Cincinnati in Ohio in 1972. He served there for ten years when he was translated to the Metropolitan See of Chicago in 1982. In the consistory of February 1983 Bernardin was elevated to the Sacred College as cardinal-priest of *Gesu Divin Lavoratore*.

It was Archbishop Paul J. Hallihan of Atlanta who ordained Bernardin a bishop in 1966. Hallihan was an illustrious, but quiet, figure in American church history. He was born in Painesville in 1911 and a priest of Cleveland. In 1958, Apostolic Delegate to Washington, Archbishop Amleto Cicognani, ordained Hallihan bishop at Charleston. His co-consecrators were Cleveland Archbishop Edward F. Hoban, a close friend to Cicognani, and John Joseph Krol who was at the time recently elevated to Auxiliary Bishop of Cleveland but who went on to become one of the giants of the Catholic hierarchy in the United States of the twentieth century.

Amleto Giovanni Cicognani was one of the most influential prelates of the pre-Vatican II period. He was born in Brisighello, Italy in 1883 and was ordained a priest at age twenty-two for the diocese of Faenza, a suffragan see to Bologna and one of the original dioceses in Italy, being canonically erected in the third century. He had studied locally at Faenza before being sent to the prestigious Pontifical Roman Athenaeum S. Apollinare. The Cicognani were an old but not a noble family of the region and both Amleto and his older brother Gaetano were both priests and later cardinals of the church. Amleto Cicognani served as both a professor of liturgy at the S. Apollinare and as a low level official in the Roman Curia in the Consistorial Congregation. Later, on 17 March 1933, he was raised to the rank of titular archbishop of Laodicea di Frigia and became Apostolic Delegate to the United States

at age fifty, serving there between the years 1933-1958. Recalled to Rome in 1958 he first headed the Congregation for Oriental Churches but Pope John XXIII later named him his cardinal-secretary of state in 1961. He became a Cardinal-Bishop in 1962 and Dean of the Sacred College in 1967, serving in this final posting until his death at age ninety. At his death he was interred inside his cardinalatial church of San Clemente.

Raffele Rossi consecrated Cicognani bishop before he was dispatched to Washington. Rossi was born in Pisa in 1876 and at age 16 entered the Order of Discalced Carmelites. Having studied for the priesthood after joining the Carmelites, which he entered in October of 1887, he became a professed member of this order on 19 December 1899. Rossi's studies were concentrated at the Carmelite International College in Rome and at the nearby Carmelite Scholasticate. He was ordained a priest for this order in 1901 and was eventually named the bishop of Volterra at age forty-three, being consecrated on 25 May 1920 in the church of S. Teresa al Corso d'Italia in Rome by Cardinal Gaetano de Lai, himself the bishop of Sabina e Poggio Mirteto. De Lai was assisted in this consecration by Rinaldo Rousset, archbishop of Reggio Calabria, and by Pio Bagnoli, the then bishop of Marsi. Rossi served at Volterra for a mere three years before being transferred to service in the Roman Curia as a mid-level official in the Sacred Consistorial Congregation. Rossi was elevated to titular archbishop during these years (1923) and also was promoted to the title of Cardinal-Deacon of Santa Prassede at age fifty-three in 1930. Rossi died on 17 September 1948 at the village of Crespano del Grappa and was buried in the church where he was consecrated a bishop, S. Teresa al Corso d'Italia, rather than in his cardinalatial church. At the time that he was named bishop of Volterra in 1920, Rossi had been consecrated by Gaetano de Lai.

Cardinal de Lai was born in the diocese of Vicenza but served nearly all of his priesthood within the Roman Curia. He was born in 1853 and was ordained in 1876

after studies at the seminary of Vicenza and then at the Pontifical Roman Seminary where he earned three doctoral degrees (sacred theology, philosophy and *utroque iure* (dual) law degrees (canon and civil) found only in Italy. He also graduated from the studium at the Sacred Consistorial Congregation. He was appointed a cardinal by Pope Saint Pius X in the title of San Nicolo in Carcere but at the time was not required to enjoy the fullness of Holy Orders. As such, when he was named cardinal, Gaetano de Lai was not simultaneously elevated to the episcopacy. This did not occur until 1911 when Pope Pius X finally consecrated him in the Sistine Chapel naming him simultaneously the Cardinal-Bishop of Santa Sabina on 27 November 1911. He was consecrated a bishop on 17 December of that year by Pius X himself who was assisted by Agostino Sili, titular archbishop of Cesarea, and by Agostino Zampini, O.S.A., titular bishop of Porfione and sacristan of His Holiness. De Lai died at age seventy-five in 1928 and had voted in the conclaves of 1907, 1914 and 1922.

Pope Saint Pius X is the first pontiff (and only saint) found in the prestigious Apostolic Succession of Bishop Robert Guglielmone. He was born Giuseppe Sarto on 2 June 1835 at Riese. He was ordained on 18 September 1858 at Castelfranco at the hands of Giovanni Farina bishop of Treviso and served in numerous diocesan and regional posts before he came to the episcopacy twenty-six years later. Amongst these postings were a chaplaincy at Tombolo during the years 1858-1867 and as archpriest of Salzano during the years 1867-1875. He was elevated to the office of canon of the cathedral chapter in 1875 and was simultaneously named spiritual director, confessor and eventually rector of the diocesan seminary.

In 1879 Sarto was named vicar general and examiner of the clergy as well as *primicerius* (rector primus) of the cathedral and began nine year tenure as chancellor of the diocesan curia. Sarto was consecrated a bishop on 16 November 1884 at the church of Sant'Apollinare at the hands of the Papal Vicar for Rome, Cardinal Lucido Maria

Parocchi. His co-consecrators were Pietro Rota, titular archbishop of Tebe, and by Giovanni Maria Berengo, archbishop of Udine. Before his election to the papacy, Sarto (Pius X) served as Bishop of Mantova and as the Patriarch of Venice and was also named an Assistant at the Pontifical Throne, a rare and historic honor for residential and titular archbishops of great import. Sarto was named a cardinal on 15 June 1893 in the title of S. Bernardo alle Terme before being elected pope as Pius X. He died on 20 August 1914 in the Vatican. His remains were interred in the grotto of the patriarchal basilica of St. Peter in the Vatican on 23 August 1914 but were transferred to the altar of the Presentation on the main floor in 1952 after he had been beatified on 3 June 1951 by Pope Pius XII.

It was Lucido Maria Parocchi who consecrated Sarto a bishop. Parocchi was Camerlengo of the Holy Roman Church and Cardinal-Bishop of the Suburbicarian See of Albano at the time of his consecration of the future pope. He had served as Archbishop of Bologna and previously as Bishop of Pavia and ended his career as the incumbent in the order of Cardinal-Bishops in the See of Porto e Santa Rufina. He had been nominated bishop of Pavia on 27 October 1871, being consecrated in the office of bishop on 5 November 1871 in the church of SS. Trinità al Monti Pincio, the baroque gem that crowns the Spanish Steps at the head of the via Condotti in Rome at the hands of Cardinal Costantino Patrizi Naro, then cardinal-bishop of Ostia and Velletri and dean of the Sacred College of Cardinals. Patrizi Naro was assisted by Pietro Villanova Castellacci, titular archbishop of Petra, and by Salvatore Nobili Vitelleschi, bishop of Osimo. Parocchi was promoted to the metropolitan see of Bologna on 12 March 1877. He was 25 years a cardinal, 31 a bishop and 47 a priest and consecrated twenty-one prelates in the Office of Bishop by the time of his death.

Carlo Odescalchi, who consecrated Naro, was a Jesuit scholar of note, a member of a princely family, and was then the Prefect of the Congregation of Bishops and Regulars. He had been tutored at home at the Odescalchi palace and then at the

Roman College (at the time) in exile in Budapest when many noble houses and church institutes sought refuge away from Rome during the French occupation of the Eternal City. Carlo desired to enter the Society of Jesus but his parents refused the permissions required. It was not until after his ordination and living away from his parents that the Jesuit General permitted his entrance. Through his family's wide ranging influence he was appointed an auditor of the Rota and served as legate of the pope to numerous events away from Rome. He was ordained a bishop in 1823 at the hands of Guilio Cardinal della Somaglia the bishop of Ostia and of Velletri and dean of the Sacred College of Cardinals who was assisted by Giuseppe della Porta Rodiani, titular patriarch of Constantinople, and by Lorenzo Mattei, titular patriarch of Antioch. Odescalchi went on to become the Cardinal-Archbishop of Ferrara. When Somaglia consecrated him at the basilica of the Twelve Holy Apostles thirteen cardinals were in attendance as were two titular patriarchs, Antioch and Constantinople, who served as co-consecrators.

Guilio Maria Cardinal della Somaglia lived during the Napoleonic invasions of Rome and saw Pope Pius VII deposed by French soldiers and deported to France. He was born at Piacenza of a noble house that also produced Pope Sixtus V. He was educated at home until age twelve when he was sent off to Rome to begin studies inside the church. At first he entered the *Collegio Nazzareno* in Rome residing there from 1756 to 1764 before entering Rome's prestigious La Sapienza University where he earned a dual law degree (doctorate in *utroque iure*) making him both an Italian civil lawyer and a church lawyer at the same time. Typical for his time, Somaglia became only a deacon when his studies ended but within a year was named a papal chamberlain with the title of monsignor. A succession of further honors and titles followed, all the while remaining a deacon. Most of his early curia career was centered on assignments in the various courts of the church and Papal States. It was not until he rose to importance that he was ordained a priest on 2 June 1787. The following year, 21 December 1788, Somaglia was named titular patriarch of Antioch

and was consecrated to the episcopal dignity at the hands of Cardinal Hyacinthe-Sigismond Gerdil of Geneva at the church of S. Carlo *ai Catinari* in Rome, assisted in the episcopal ordination by Archbishop Nicola Buschi (titular of Efeso) and Pierluigi Galletti (titular of Cirene).

Somaglia became a cardinal in 1795 and did not die until 1830 thus providing him with tenure in the Sacred College of thirty-five years. During these years he served in numerous important offices including the vicariate of Rome and the Congregation for Bishops. He was the Librarian of the Holy Roman Church and a cardinal bishop but it was his loyalty to the pope and his open defiance of the Emperor Napoleon for which he earned his fame. Refusing to accept French domination and occupation of the Papal States, Napoleon came to despise him and with the pope illegally in French hands outside of Italy, Somaglia was forbidden to appear anywhere in the scarlet robes of the cardinals so that honors accorded his office would be denied him. There were thirteen cardinals to earn Napoleon's wrath in this way, each collectively becoming known as "the Black Cardinals" as a consequence of being denied scarlet vesture. Somaglia died on 2 April 1830, the last surviving cardinal named by Pius VI, and was buried in the Church of Santa Maria Sopra Minerva.

Cardinal Hyacinthe-Sigismond Gerdil, a priest of the Barnabite Order of St. Paul, was a noted writer and linguist who lived much of his life in Rome, serving as Cardinal-Prefect of the Propaganda Fide. Although he was for a time the bishop of Geneva he was not Swiss. The diocesan seat was actually in Annency which then fell behind the frontiers of the Duchy of Savoy, an Italian monarchy bordering Lake Geneva that later produced the kings of united Italy. As such Gerdil was an Italian, or at the least a Savoyard. He was a noted philosopher at a time when the church did not yet stress great philosophical teaching and held numerous professorial seats in great universities including at Bologna. Gerdil was both priest and professor for thirty-six years (1741-1777) before being named a bishop in the titular title of Dibonia on 17 February 1777. He was consecrated three weeks later, on 2 March, also at the church of S.

Carlo *ai Catinari* by Cardinal Marcantonio Colonna who was at the time Vicar for Rome. Colonna was assisted by Francesco Marcucci, the titular bishop of Montalto and the vicegerent (senior auxiliary bishop) of the Roman Diocese. Colonna was also assisted in his consecration by Gerdil by Orazio Mattei, titular archbishop of Colosso.

Gerdil was named a cardinal *in petto* 1777 but upon his name being published in December of that same year, he took up numerous senior postings in the curia, including the role of Camerlengo of the Holy Roman Church. When he died on 12 August 1802; he had elected to be buried in the church where he had been consecrated a bishop.

Marcantonio Cardinal Colonna, born 16 August 1724, was the Papal Vicar for Rome and a scion of one of the most prestigious of Rome's many dominant noble families, and himself one of the most influential cardinals the Roman Curia has ever known. No less than nineteen of his kinsmen were members of the Sacred College. He was named a cardinal before he was even ordained to the diaconate, receiving minor orders in 1760 one year after the cardinalate. Colonna was ordained to the priesthood on 1 February 1761, opting upon receiving Holy Orders for the title of cardinal-priest of S. Maria della Pace. He was consecrated a bishop on 19 April 1762 when it became desirous for him to receive the episcopal dignity.

Because of the power and wealth of the Colonna, Marcantonio was himself consecrated a bishop by Pope Clement XIII in 1762 in the Pauline Chapel of the Apostolic Palace of the Quirinale (then the primary papal residence, later the home of the kings of united Italy and now the home of the Republic of Italy's presidency), assisted by Cardinal Giovanni Francesco Albani, bishop of Sabina, and by Cardinal Henry Benedict Maria Clement Stuart, duke of York, bishop of Frascati, Cardinal York being a pretender to the British throne through the royal house of Stuart and one of the few non-popes to be buried in the Vatican Basilica. Cardinal Colonna

served as spiritual protector of the Roman College, served as prefect of the office of Bishops, and was a cardinal-bishop in the title of Palestrina late in life. He died on 4 December 1793, his funeral taking place in the basilica of the Holy Apostles where he was also buried. He lived to age sixty-nine.

In Clement XIII, born Carlo Rezzonico, a second pontiff in Bishop Guglielmone's Apostolic Succession is found. He was born on 7 March 1693, the son of a senator of the Serene Republic of Venice, his mother's brother serving as the patriarch of Venice. Rezzonico was educated at the Jesuit boarding school at Bologna before entering the University of Padua where he earned the dual doctoral degree in both canon and civil law. From there he was posted to the Pontifical Academy of Noble Ecclesiastics in Rome, the training school for serving diplomats and curialists. His family background and education lent itself to Rezzonico's entrée in the service of the Papal States where he eventually rose to the office of governor of Rieti (1718) and then later governor of Fano (1721). All of this was achieved before he was ordained to the priesthood which took place on 23 December 1731.

Rezzonico was created the cardinal-deacon of S. Nicola in Carcere on the 27 January 1738. He subsequently participated in the conclave of 1740 electing Pope Benedict XIV. As a cardinal he served as the papal visitor of the Reverend Fabric of St. Peter's but despite his high office he was not yet a bishop.

This honor came in 1743 when he was called to Padua as its bishop. He was consecrated in the basilica of the Twelve Holy Apostles by none other than Pope Benedict XIV, a man he helped elect pope who was assisted by Cardinal Giuseppe Accoramboni, bishop of Frascati, and by Cardinal Antonio Saverio Gentili.

Rezzonico was elected pope as Clement XIII on 6 July 1758 and was crowned on the 16 July 1758 on the balcony overlooking St. Peter's Square after a pontifical Mass in the Vatican basilica below. He reigned as pope for 11 years, dying from choking on

the night of 2 February 1769. His funeral took place in the Vatican basilica where he was buried beneath a grand monument carved by Antonio Canova.

And so with Benedict XIV as the consecrator of Clement XIII Bishop Guglielmone adds the third pontiff to his episcopal lineage. Pope Benedict XIV was born Prospero Lambertini on 31 March 1675 in Bologna. He studied at home with private tutors which was the custom before being sent to the convent of the Somaschi fathers in Bologna. He found no vocation with the Somaschis and transferred to the Clementine College in Rome. In time he earned a doctoral degree from the Sapienza University in the same field of studies preferred for all curialists of that era, the dual degree in both laws known in Latin as the *utroque iure*. Lambertini was showered with many honors and sources of income before he even received minor orders in the sub-deaconate, most notably of these being named a canon of the Vatican basilica which assured him both a residence and an income without the benefit of Holy Orders.

On 12 June 1724 he was named titular archbishop of Teodosia and was permitted by indult to rise to the archiepiscopal dignity without first being a priest. He was consecrated on the 16 July 1724 in the Pauline Chapel of the Apostolic Palace of the Quirinale by Pope Benedict XIII who was assisted in the consecration rites by Giovanni Francesco Nicolai, O.F.M. titular archbishop of Mira, and by Nicola Maria Lercari, titular archbishop of Nazianzo. Lambertini was translated to the diocese of Ancona in 1727 with the personal title of archbishop and assistant to the papal throne and was permitted to retain all previous offices and benefices simultaneously. He was named cardinal in 1726 but his appointment was kept secret, or *in petto*, until it was announced in 1728. And like so many others that came to the papacy, Pope Lambertini was also Archbishop of Bologna (1731). And in Pope Benedict XIII's act of consecration, Bishop Guglielmone adds a fourth pontiff to his lineage.

Benedict XIII was an Orsini, one of Rome's mightiest feudal families. He was born at Gravina di Puglia on 2 February 1648 in the See of Bari but he was the son of a mighty Roman noble house known by the title of archdukes of Orsini-Gravina. Three popes and twenty one cardinals stemmed from this mighty family. Vincenzo entered the Dominicans against his family's wishes but because of his intellect he quickly rose through the ranks of his Order and became the Cardinal-Archbishop of Manfredonia in time. In fact, he was named cardinal at the young age of twenty-three. When he was appointed bishop he was actually offered a rich see but asked the pope to grant him the favor of an impoverished diocese where he could work for the good of the local people. Manfredonia was offered and he was consecrated in Rome on 3 February 1675 before he set out to govern his new diocese. These rites took place in the Church of Ss. Domenici e Sisto led by Cardinal Paluzzi Paluzzi Altieri degli Albertoni of the Propaganda Fide (known historically as Cardinal Altieri) who was assisted by Stefano Brancaccio archbishop-bishop of Viterbo and Tocianella, and by Costanzia Zany, of the Order of St. Benedict and the bishop of Iola. Orsini later served as bishop of Cesena as personal archbishop and then was sent to Benevento as the metropolitan. Before being elected pope he had been appointed cardinal-bishop of Frascati while retaining rights of administration over Benevento.

The conclave of 1724 elected him pope, he taking the name of Benedict in honor of fellow Dominican pope Benedict XI. At his election he became Benedict XIV but soon he reverted to Benedict XIII as an earlier incumbent in this title had been declared an antipope and all of the reignal designation numerals were altered to reflect this change. He reigned until 1730. At his death he was buried inside the Vatican crypt but was later transferred to the Dominican crypt inside the basilica of Santa Maria Sopra Minerva near the Pantheon. His cause for canonization was opened in 1931. Interestingly, Pope Orsini never relinquished his rights of governorship over Benevento and remained its personal archbishop even while reigning as pope and bishop of Rome.

Cardinal Paluzzo Paluzzi Altieri degli Albertoni was the man who had consecrated Orsini a bishop. The Altieri were amongst the richest and most powerful families that Italy had ever known and they provided the Church with many priests, abbots and cardinals throughout the centuries, not to mention a pope in the person of Clement X. Paluzzo was born on 8 June 1623, the son of a sister of that future Pope Clement. In 1670 the conclave elected his uncle pope and on the day of that election Paluzzo accepted adoption by the new pope and added the name Altieri to his own, at age forty-seven.

In his own right he was uncle or grand uncle to three other Altieri cardinals. He received his doctoral degree in philosophy and law from the University of Perugia. At the time of the Orsini consecration, Altieri was the Cardinal-Bishop of Montefiascone e Corneto. He had been one of the secret (*in pectore*) appointments of the consistory of 1664 with his name not being made known for two more years. As was normal at the time, Altieri was made a cardinal before he was created a bishop which took place on 29 March 1666 at the church of San Silvestro *in Capite* at the hands of Ulderico Cardinal Carpegno who was assisted in the rites by the titular archbishop of Corinto (Stefano Ugolino) and the bishop of Albenga (near to San Remo) Monsignore Tommaso Pinelli.

On 18 May 1670 his uncle the pope promoted him to the metropolitan See of Ravenna and at the same time named him papal legate to the papal principality of Avignon in the Comtat Venaissan in Provence. Clement X additionally appointed his nephew the papal legate to Urbino (1673) without his relinquishing other posts, and later the Governor of Tivoli as well. More importantly, his uncle Pope Clement X nominated Altieri pro-prefect of the Council of Trent, Camerlengo of the Holy Roman Church, and prefect of the Propaganda Fide. In 1691 he became a cardinal-bishop in the suburbicarian see of Palestrina and later assumed the titular of Porto-

Santa Rufina which carried with it the title of sub-dean of the Sacred College. He died of a heart attack on 29 June 1698 and was buried in the church of S. John the Baptist in a chapel he had erected for himself.

As said, Altieri was consecrated a bishop by Ulderico Cardinal Carpegna, then the Bishop of Gubbio, thus continuing the long line of Apostolic Succession. Carpegna was born at Scavolino da Ferrara on 24 June 1595. His was a noble family but not a rich one although a distant relative by the same surname became a member of the Sacred College before him. Nothing is known of his priestly ordination or early career in the church other than that he served as a youthful abbot of Santa Maria di Mutino. He served in this capacity until his thirty-six year when in 1631 he was transferred to the retinue of Cardinal Barberini while at the same time being elevated to the episcopacy as bishop of Gubbio, a post a distant kinsman had also held before him. Carpegna was a contemporary of Guilo Mazarini who entered history as Cardinal-Prime Minister of France Jules Mazarin.

Carpegna was himself consecrated a bishop in 1630 at the hands of Luigi Cardinal Caetani (the Titular Patriarch of Antioch), yet another illustrious nobleman who had entered the Church. These rites took place in the favored Pauline Chapel of the Quirinale as much of the Vatican complex had fallen into disrepair and no pope had lived there for well over a century. Caetani was assisted by Antonio Ricciulli who had retired from the bishopric of Belcastro to accept the office of vice gerent of the Diocese of Rome and also by the bishop of Fossombrone, Monsignore Benedetto Landi.

Luigi Caetani was born in 1595 in the region of Piedmont then in the kingdom of Savoy, the son of the duke of Sermoneta and his wife who descended from the dukes of Traetto, thus making them members of the pontifical family of Boniface VIII.

Luigi was also the nephew or grand nephew of five illustrious cardinals in his paternal line of the Caetani. He was sent to Ravenna for his studies because his uncle, the future pope, was then the sitting papal legate there. He went on to the Sapienza in Rome where he earned a doctorate in both laws in preparation for entrance into the service of the church. Still as a young student he was named the *in Commendam* abbot of San Leonardo di Puglia (1608) which was intended to earn income for him and to propel him further along in his ecclesial career. He was nominated the titular patriarch of Antioch at age twenty-seven in 1622 but a dispensation from the pope was required before he could be consecrated as he had not yet received any level of Holy Orders nor was he of the proper canonical age for such an appointment. He was consecrated on Sunday 12 June 1622 at the basilica of Santa Maria Maggiore in Rome at the hands of the archbishop of Bologna (Cardinal Ludovico Ludovisi) who was assisted by Archbishop Galeazzo San Vitale of Bari (retired) and by Archbishop Vulpiano Volpi of Chieti (also retired).

Caetani was created a cardinal in 1626 and was given the title of cardinal-priest of San Prudenziana. He served as Camerlengo and as the prefect reforming the Breviary, dying in Rome on 15 April 1642. His body was placed on view in the Caetani palace before being buried in the family crypt in his titular church.

Caetani had been consecrated a bishop in 1622 by Cardinal Ludovico Ludovisi. Ludovisi was ordained a bishop only the year before in 1621 in the palatine chapel of the residence of his main consecrator Archbishop Galeazzo San Vitale, emeritus archbishop of Bari and then Prefect of the Apostolic Palace of the Vatican, a post commonly known as the Papal Sacristan.

Ludovisi was the nephew of Pope Gregory XV and was elevated to the Sacred College at age twenty-six. He received his doctorate in canon law from the University of Bologna where he was also dean of the chapter of canons of the cathedral. He was born on 27 October 1595. His early service after graduation was in the

government of the Papal States not in the curia of the Church. He served as a judge on the high court of the pope's civil government amongst other tasks given him.

As a cardinal, Ludovisi was assigned the title of cardinal-priest of Santa Maria in Traspontina and was simultaneously named papal legate to Avignon and then also to Fermo before becoming the Camerlengo of the Holy Roman Church.

In 1621 he was named the archbishop of Bologna and was consecrated on 2 May of that year. His chief consecrator was Galeazzo San Vitale who was assisted by the titular Archbishop of Hadrianopolis (Cosmo de Torres) and by Ottavio Ridolfi, the bishop of Ariano. The consecration took place inside the palatine chapel of San Vitale which was then near to the Vatican Basilica but which is today in the space created for the via della Conciliazione leading into Saint Peter's Square. Because of his family relationship with the pope, Ludovisi was permitted to remain in Rome despite being named archbishop of Bologna. As such, and in his place, a vicar or legate governed in his name at Bologna while Ludovisi remained a part of the papal court in Rome. To keep him busy, the pope granted him a high unusual privilege, bestowing faculties upon him to exercise authority over any office of the Roman Curia and the government of the Papal States *per substitute* (or the right to interfere in the inner workings of any office in Rome if he were so inclined).

Ludovisi did not live long. In fact he died at age thirty-seven but in his brief and illustrious life he held many very important offices including: Prefect of the Signature of Apostolic Briefs, of the Propaganda Fide, vice-chancellor of the Holy Roman Church, abbot *in Commendam* of S. Silvestro di Nonantola, of S. Lorenzo in Campo in Urbino, and Saint-Martin des Champs in France. He died, coincidentally, during a rare visitation to Bologna in 1632 and was later buried at the church of S. Ignatius in Rome but only after being initially interred (against his expressed directives) in the metropolitan crypt at Bologna.

Cardinal Ludovico Ludovisi had been consecrated to the episcopacy by Galeazzo San Vitale, thus continuing the ancient lineage of the new bishop. Both San Vitale and Ludovisi were the contemporaries of many famous cardinals including the Frenchman, Armand de Plessis de Richelieu.

San Vitale never made it to the rank of cardinal although he was papal sacristan for a short time and lived in close proximity to the popes. He was born in 1566 and at age thirty-eight, in 1604, was named Archbishop of Bari, a post he retained until ill health forced his early resignation in 1621 at age fifty-five. He died the following year at age fifty-six.

San Vitale was, himself, consecrated a bishop in 1604 in the chapel of the Apostolic Sacristy (close to the Sistine Chapel inside the Borgia Apartments in the Vatican), which was then in his domain as Papal Sacristan. Dominican Cardinal Girolamo Bernerio who became a bishop himself in 1586 consecrated San Vitale.

Girolamo Bernerio was born in Modena the son of a minor noble family where three members preceded him into the Sacred College. He was a Dominican friar, earned a Master's degree in humanities before being ordained a priest and soon after became a lecturer in Sacred Theology at Cremona. His rise in the church came when he was called into the retinue of Cardinal Niccolo Sfondrati who was then the bishop of Cremona. He served Sfondrati as diocesan theologian and also as his personal confessor which served him well as Sfondrati soon after became Pope Gregory XIV and promoted his favorite as the Inquisitor of the Serene Republic of Genoa. He was later named prior of Santa Sabina, the primary Dominican house in Rome.

In 1586 at the age of forty-six Bernerio was promoted to the see of Ascoli-Piceno, a diocese first erected in the fourth century, and a suffragan to Fermo in the region of

the Marches, then a part of the Papal States. He remained bishop there until his death at age seventy-one in 1611.

Bernerio was named a cardinal on 16 November 1586 in the title of San Tommaso *in Parione*. Two years later he opted for the open titular church of Santa Maria in Sopra Minerva, a Dominican convent church. In 1603 he assumed the title of cardinal-bishop in the suburbicarian see of Albano, later transferring to Porto e Santa Rufina and the post of sub-dean of the Sacred College. He died in August 1611 at his secondary residence at the Santa Sabina in Rome where he was later laid to rest in a crypt-chapel (San Giacinto) that he had prepared for himself there. Bernerio was a bishop for twenty-four years and served as a cardinal for the same tenure.

As for Bernerio, at his appointment as Bishop of Ascoli in 1586, he was consecrated at Rome's basilica of the Twelve Holy Apostles at the hands of Cardinal Guilioantonio Santorio. Santorio was the Archbishop of Santa Severina and had himself been consecrated in 1566 at the Quirinale. Santorio had not entered the church early as was most common in this historical era. In fact, he trained to be a civil lawyer in Naples. He was born on 6 June 1532 in the village of Caserta where two hundred years later the kings of the Two Sicilies would build a magnificent palace that would come to rival Versailles. Santorio earned the common dual law degree *utroque iure* but showed no interest in the church until his mid-twenties when Cardinal Santaseverina convinced him to take Holy Orders in 1557. Soon after, he served as a parish priest at Capua, an independent county twenty five miles distant from Naples, before being promoted to judicial offices within the church. In 1559 he was placed in charge of the Capuan Inquisition and the following year was named vicar general at Caserta. Three years later he was named to the retinue of the Archbishop of Naples, Cardinal Alfonso Carafa, and then named to the Inquisitions at Rome, Naples and at home at Caserta.

In a strange twist of fate, Santorio was accused himself of crimes against the church when it was claimed that he had plotted to murder Pope Pius IV but with the aid of several cardinals, including his contemporary Saint Charles Borromeo, he was exonerated while others were condemned to death or exile. At the natural death of Pius IV, the Dominican Cardinal Michele Ghisleri was elected as Pius V; he had been one of the cardinals who staunchly supported Santorio during his false imprisonment and as such was keen to eradicate any hint of sin against his friend. The day following his election as pope, Pius V promoted Santorio to the rank of privy chamberlain with the title of monsignore and as consultor to the Holy Office of the Inquisition at Rome.

Once his benefactor Pope (later Saint) Pius V was elected pope (1566) he quickly accelerated his protégés career by naming him the archbishop of Santa Severina on 6 March of that same year. The pope attended the consecration rites which took place inside the Pauline Chapel inside the Borgia Apartments of the Vatican's Apostolic Palace where Cardinal Scipione Rebiba, then titular patriarch of Constantinople, served as chief consecrator. It is said that Cardinal Borromeo witnessed the rites which saw as Santorio's co-consecrators Annibale Caracciolo (the bishop of Isola) and Giacomo de Giacomelli (retired bishop of Belcastro).

Santorio became a cardinal in June 1570 in the diaconal title of San Bartolomeo *all'Isola* rising through the ranks from cardinal-deacon to cardinal-priest and later to the rank of cardinal-bishop of Palestrina (1597). He participated in the conclaves of 1585, the two held in 1590, the one that followed in 1591 and his last in 1592. During his lifetime he held many prestigious offices and was offered the archdiocese of Naples, which he declined in favor of the office of Grand Penitentiary of the Holy Roman Church (1592). It was Cardinal Santorio who first considered the need for a curia office to work for the church in foreign lands and it was he who suggested the title Sacred Congregation for the Propagation of the Faith (Propaganda Fide) which

has been ever since one of the most powerful offices of the Catholic Church. He also saw a need to create a college in Rome for the study of the Greek Church and for a residence for clerics studying there.

Santorio died in Rome in May 1602 being buried in the Lateran basilica.

At the time of Santorio's episcopal ordination, however, his principal consecrator, Scipione Rebiba, was both a cardinal and the *Ad Commendam* Latin Patriarch of Constantinople. He had been born in May 1504 in the diocese of Patti, a small see on the northern shores of Sicily. One of his uncles was the titular patriarch of Jerusalem and the other was the archbishop of Catania. As was the case with all nobles of that age, even minor ones such as the Rebiba's, Scipione earned a degree in law (*utroque iure*) as well as in theology achieving both degrees in Palermo where he entered the church. He was ordained a priest in 1528 at age twenty-four where he was granted a lifetime benefice of the church of Santa Maria *dei Miracoli* but he was destined for greater things, resigned his benefice, and headed for Rome where letters of introduction achieved an appointment to Cardinal Carafa's household at nearby Chieti where he was named Archpriest. He achieved the same post at Ortona soon afterward without having to forgo any earlier appointments.

With Carafa as his mentor, Rebiba was granted many important posts including that of auxiliary bishop at Chieti (with the titular see of Amicle) in 1541, vicar of the see of Naples (for Carafa who had been named archbishop but who chose not to reside there), as bishop of Motula (1551) and as judge of the Holy Office (1553). He also was the first papal delegate to the Roman Inquisition held at Naples (not to be confused with the diocesan Inquisition long established there). In 1555 he was also named governor of the Roman province.

He was named a cardinal in 1555 in the title of cardinal-priest of S. Pudenziana and subsequently was given numerous papal missions outside of Rome serving as legate to Pisa, Brussels, Versailles, to the Holy Roman Emperor and to the king of Poland to name but a few. He voted in the conclaves electing popes in 1559, 1566 and 1572. He also was arrested in suspicion of conspiring against Pope Pius IV, was briefly imprisoned inside the Castel Sant'Angelo, but was found innocent and was released. Rebiba was badly wounded by these accusations and thereafter refused neither to attend the pope at court nor to serve him in any capacity. It was not until his successor to the Petrine Office was elected that Rebiba returned to active ministry. Pope Gregory XIII named him cardinal-bishop of Albano (1573) before Rebiba opted for the see of Sabina the following year. He died while eating (he choked on his meal) in 1577 and was buried in the church of S. Silvestro *nel Quirinale*.

When lines of Apostolic Succession eventually lead to Cardinal Rebiba, tracing the formal lineage of a newly ordained bishop officially ends as the records pertaining to Cardinal Rebiba's episcopal consecration and those immediately preceding him in office were destroyed by fire at Chieti where he was consecrated. The records of nearly every other bishop from this period and before in time were lost as well due to a series of invasions that plagued the Italian peninsula over many centuries.

As the oral history goes no further as well, we cannot formally list the remaining lineage of Bishop Guglielmone's Apostolic Succession but nevertheless we can still be certain, beyond any doubt whatsoever, that each bishop named today enjoys the unbroken, sacred lineage to one, or more, of the Twelve Apostles of Christ.

ABOUT THE HERALDIC DESIGNERS

James-Charles Noonan, Jr. is a well-known Church historian and ecclesiastical protocolist, as well as, one of the most famous ecclesial heraldists at work today. He routinely works with the Holy See, with members of the College of Cardinals and the episcopacy throughout the world. Noonan has published numerous books on these subjects, in the United States and Europe, including the best selling opus *The Church Visible: The Ceremonial Life and Protocol of the Roman Catholic Church* (Viking, 1996). He holds several academic degrees and is an alumnus of numerous prestigious institutions in America and Europe and has a doctoral degree in international protocol in addition to his ecclesiastical degrees. He has also been highly decorated for his achievements, having received nine orders of knighthood from foreign heads of state, royalty, and from the Vatican. In 1998 Pope John Paul II, Servant of God, proclaimed James Noonan a *Catholic Scholar* with the personal title of "Professore".

Trained in ecclesial heraldry by the undisputed leaders of this field of study, namely the late Archbishops Bruno B. Heim, the private secretary of Pope John XXIII whose arms Heim designed along with the papal arms of Paul VI, John Paul I and Pope John Paul II (of beloved memory) and H.E. Cardinale, papal diplomat, author and heraldist, as well as the late Cardinal Jacques Martin (Prefect of the Papal Household during three pontificates), Noonan is now recognized as the leading Catholic heraldist of our own time. His select clients include cardinals, patriarchs, archbishops and bishops, and he had designed arms for basilicas, cathedrals, seminaries, shrines, and for abbots, priors, priests and minor prelates the world over. He is also a specialist in the arms for parishes and for permanent deacons as well as for papal knights and ladies. Mr. Noonan is often consulted by the Holy See and by heads of state the world over. He resides in Gwynedd Valley, Pennsylvania, USA.

Linda Nicholson, who expertly paints the heraldic arms designed by James-Charles Noonan, Jr., completes the partnership of this unique team in Church service. Nicholson's talented renderings complement Noonan's rich designs. She is a Craft Painter of the prestigious Society of Heraldic Arts in England and paints grants of arms for the Governor General of Canada. According to Noonan, "Linda Nicholson is one of the great heraldic painters of our time and one of the few remaining experts in this craft". In addition to her artistic talents, Mrs. Nicholson holds a Master's Degree in Medieval Studies from the University of Toronto.

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